

SUFI'S CONCEPT OF CLASSLESS STRUCTURE IN POLITICS OF DISTRICT CHINIOT: A CASE STUDY OF THE SHRINE OF JAMIA MUHAMMDI SHARIF

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ABSTRACT

The purpose of this study is to analyze the Sufi idea of a classless political system in the district of Chiniot through the lens of the Shrine of Jamia Muhammadi Sharif. This in-depth study used the Shrine of Jamia Muhammadi Sharif as a case study to look at the Sufi notion of a classless political system in Chiniot's neighborhood. To better understand how Sufism has influenced political dynamics in the region, especially with regards to its promotion of social equality and inclusion, is the fundamental goal. Used a mixed-methods strategy, gathered qualitative data via in-depth interviews with important players, including Sufi academics and political figures, and quantitative data through questionnaires given to shrine visitors. Both qualitative content analysis and quantitative data analysis were used to confirm the reliability of the findings. The theoretical foundation was rooted in the teachings of famous Sufi teachers, who place an emphasis on love, compassion, and equality. According to the results, the Sufi notion has a major impact on the political climate of a given area, contributing to greater diversity, social fairness, and social cohesiveness. This study adds to the existing body of literature by explicating the influence of Sufi philosophy on regional politics and illuminating how a non-hierarchical political system influenced by Sufism fosters social cohesion and equality. The research highlights Sufism's importance as a dynamic force in modern political landscapes, showing its capacity to promote progressive and harmonious social arrangements.

Keywords: Sufism, classless political structure, Chiniot, Jamia Muhammadi Sharif, local politics religious influence, political dynamics

Introduction

The political scene in Pakistan has exploded because no major party has a coherent strategy to improve the country's economy or revitalize the social structure of its citizens. There is a widespread belief that problems cannot be solved through elections and that each election presents new problems. Politicians are held to a higher standard by the idealist public. A candidate's level of popularity and support from the public are key factors in an election's outcome in Pakistan. Because of their use of religion in politics, Sufi shrines have two distinct tiers of followers. The Sajjada Nashines have used the phrase "We want an

Islamic State" as a rallying cry for as long as we can remember. The Muslim League is credited as the founding father of the Islamic Republic of Pakistan, which is a fundamental tenet of the Islamic State ideology. Sajjada Nashines of the Sufi Shrines became the caretakers of Pakistan and imparted orders to their followers to follow their toes. However, the British administration left a legacy of feudalism that still permeates Pakistan's political culture. During the time of feudalism, the gap between the wealthy and the poor widened. The effects of the British legacy were felt in Pakistan, even if the phenomenon itself is global. This economically and socially marginalized group was experiencing the aftereffects of feudalism. It's sad that Pakistan's feudal rulers didn't give much thought to spreading religion. Under these conditions, it was a huge task for the Sajjada Nashines of the shrines to apply the notion of the Islamic State via the platform of the Muslim League and to make efforts for the restoration of the socio-political and economic position of the underprivileged class.

A classless political framework has been theorized about and implemented at various points in time. Sufism is a branch of Islam that emphasizes the inward, experiencing components of religion, and its mystical and spiritual traditions provide a fascinating viewpoint on this issue. This research dives into the Sufi notion of a classless governmental system within the particular setting of District Chiniot, concentrating on the shrine of Jamia Muhammadi Sharif as a case study. Examining how Sufism has shaped the political landscape in this area offers a fresh perspective on the complex relationship between religion, politics, and society as a whole. District Chiniot, in the center of Punjab, Pakistan, is renowned not only for its historical importance but also for its very diverse cultural and religious traditions. Numerous political and social factors have shaped the area, and the Sufi tradition has been important in these dynamics. Sufism, which promotes individual enlightenment and social cohesion, has had complex historical interactions with established political orders. The shrine of Jamia Muhammadi Sharif, a renowned Sufi center in Chiniot, is the focal point from which to analyze the role of Sufism in the region's politics.

The political effects of Sufism in Chiniot can be comprehended by first learning about the religion's historical foundations. The advent of Sufi saints, the transmission of their teachings, and the founding of Sufi groups all played a role in molding the region's cultural and spiritual landscape. Understanding the political significance of Sufism requires an understanding of its development in Chiniot. For a complete picture of the Sufi impact on District Chiniot's politics, it's essential to take a close look at the Shrine of Jamia Muhammadi Sharif. Among the topics that will be covered are the origins of the shrine, the lives and teachings of its most renowned Sufi teachers, and the rites and customs that have come to define the local Sufi community. The notion of a classless governmental system may be better understood by delving into the theoretical foundations of Sufism, especially its focus on spiritual equality and inclusion. Based on the Sufi ideal of rejecting social distinctions in favor of a shared humanity, we investigate the political implications of this outlook.

Assessing the real-world relevance of Sufi ideas requires a careful examination of the contemporary political scene in District Chiniot. This necessitates looking at Sufi-influenced places like the shrine of Jamia Muhammadi Sharif with the existing power structures, socio-economic inequities, and the involvement of established political institutions. Setting out explicit study goals aids in directing the investigation. Among them are investigating how Sufism developed in District Chiniot throughout time, delving into the ideas put forward by Sufi academics at the Jamia Muhammadi Sharif, and assessing the impact that Sufi principles have had on the social and political climate of the area. This extensive introduction offers a framework for examining the interesting connection between Sufism and the notion of a classless political system in District Chiniot. This study aims to contribute to a nuanced understanding of the role of spirituality in shaping political structures at the local level by placing the topic in historical

context, examining the specific case of the Shrine of Jamia Muhammadi Sharif, and critically analyzing the theoretical and practical aspects.

While this analysis of the Sufi idea of a classless political framework in Chiniot has provided some useful insights, there are still many questions that need to be answered. There is a need for a more in-depth analysis of the lived realities of people within the community, since the research focuses mostly on the theoretical underpinnings of Sufism and its influence on local politics. How Sufi values affect the political activity of everyday people in Chiniot may be better understood via a comprehensive qualitative investigation focused on individual narratives and perspectives.

As a secondary point, the Jamia Muhammadi Sharif Shrine serves as the primary empirical focus of the study. Expanding the scope to encompass numerous Sufi shrines and their separate communities inside Chiniot might help to a more comprehensive understanding of the diverse ways in which Sufism impacts political processes. Each shrine may have various practices and interpretations of Sufi philosophy, and a comparison analysis might uncover complex patterns that are not obvious in a single-case research. Furthermore, Sufism's impact in Chiniot's local environment is the primary focus of the research. In order to determine if the observed trends are specific to Chiniot or reflect a more general phenomena, it would be helpful to expand the study to explore the larger regional and national consequences of Sufi-driven political systems. This would help us better understand how Sufism and political governance interact in a variety of historical and contemporary settings. It would be helpful if the study also looked at the obstacles and opposition experienced by political systems influenced by Sufism. Effective ways to resolve impediments and foster inclusive governance need an understanding of the variables that may hamper the adoption of Sufi values within the larger political scene. Finally, although the study does hint to the modern importance of Sufism in constructing political landscapes, it would be more useful and significant if the authors discussed how their results match with or differ from larger sociopolitical trends in Pakistan. To promote inclusive and harmonious governance in communities affected by Sufi philosophy, filling up these research gaps will not only increase the breadth and depth of knowledge on the topic, but also help to the creation of more successful policies.

Significance of the Study

This study has important theoretical and applied consequences for the study of politics, religion, and community building. This research examines the Sufi idea of a government framework without social classes in great detail, making a significant contribution to the expanding subject of Sufi studies. It sheds light on a little-explored facet of Islamic mysticism and contributes to the scholarly discussion of how Sufism and politics interact. In order to better comprehend how Sufi values play out in local politics, we utilize the Shrine of Jamia Muhammadi Sharif as a case study. This methodology paves the way for other studies to be conducted in analogous conditions. This research helps spread peace and understanding across different faiths in a world where many are at odds with one another on matters of faith. The research offers useful insights for communities seeking to construct equitable and fair societies by analyzing the ways in which Sufi principles contribute to a non-hierarchical political system. This research provides local and regional policymakers with actionable advice on how to incorporate Sufi-inspired values into existing systems of rule. It is possible that the efficiency of governance and community development efforts may be increased if these concepts were recognized and included into policy frameworks. Because of its potential to inform community development and policymaking, its role in fostering societal harmony through the incorporation of Sufi ideals into political structures, and its contribution to academic scholarship, this research is of great importance.

Research Question

- 1) What is the influence of Sufi endorsements on electoral results in National Assembly, Provincial Assembly, and municipal elections in District Chiniot?
- 2) How has the political landscape of District Chiniot, Pakistan, been changed by the interplay between Sufi values and conventional power structures?
- 3) How do the Sufi values of spiritual equality and inclusion in District Chiniot have to do with a meritocratic political system?

Theoretical Framework

Jamia Muhammadi Sharif, a major Sufi shrine in the Pakistani district of Chiniot, serves as an example of the Sufi notion of a classless political system that provides the theoretical foundation for this research. Overarchingly, we want to learn more about how Sufi ideals confront and transform the entrenched feudalistic political culture in Pakistan by looking at the country's past. The study postulates that the Sufi principles enshrined in the Jamia Muhammadi Sharif shrine might be a catalytic factor in the fight against feudalism and the promotion of a more equal governmental framework. The study's overarching goal is to illuminate the ways in which Sufi principles impact regional politics by posing a challenge to established power structures and tackling socioeconomic disparities by examining the shrine's Sufi roots and teachings. The paper analyses the current political climate in District Chiniot via the theoretical framework of Sufism, namely the focus on spiritual equality and inclusiveness. Examining the ways in which Sufism has influenced politics across time, by rejecting societal divisions in favor of common humanity, helps to provide light on the concept of a classless political framework. Pakistani society and politics are in disarray because conventional politicians have failed to do enough to alleviate economic suffering and social inequity. In this context, the research acknowledges the Sufi shrines' historical connections with political entities like the Muslim League, with specific focus on Jamia Muhammadi Sharif. However, it emphasizes the continued effect of feudalism, a legacy of British rule, on Pakistan's political culture.

Methodology

This research employs a historical case study approach, using both qualitative and quantitative methodologies to offer a complete knowledge of the dynamics at play. An examination of the Sufi heritage in District Chiniot provides the foundation for the study. Jamia Muhammadi Sharif is examined in its historical setting, illuminating its development and the role Sufism played in molding the region's cultural and spiritual environment. Both quantitative and qualitative data are analyzed thoroughly. Analyses of statistical trends and relationships between Sufi endorsements and election results are conducted using quantitative data. Thematic analysis is used on qualitative data to draw out common threads and stories from interviews. The technique relies heavily on case studies that analyze national, provincial, and local elections at different scales. Important candidates supported by Sufi elders, in particular the Sajjada Nashines of the Jamia Muhammadi Sharif shrine, are the subject of this analysis of official documents from the Election Commission of Pakistan.

Data Analysis and Discussion

The quantitative research focuses on the electoral data received from the Election Commission of Pakistan, covering numerous election cycles at the National Assembly, Provincial Assembly, and municipal levels. Finding connections and trends between Sufi endorsements and election results is the major focus here. Insights from conversations with Sufi leaders, political officials, and locals form the basis of the qualitative study. Through the use of thematic analysis, common threads and stories are

teased out, providing a richer appreciation for the qualitative components of the Sufi-political relationship. Collectively, the data analysis and debate shed light on the complex relationship between Sufism and politics in District Chiniot. This research seeks to fill a gap in the literature by combining quantitative and qualitative methods in order to investigate the processes driving the Sufi-political nexus and its effect on the local sociopolitical scene.

National Assembly Elections

A candidate for the 1970 elections, Maulana Muhammad Ali Zakir ran in the Jhang region's NA 47 district. With the help of his devoted followers, he was able to beat Rajoya Saddat's Sardar Muhammad Ali Shah. For the feudal system, this election posed a serious threat. Key to Maulana Muhammad Zakir's success were the following.

- (a) His rigorous role in freedom movement
- (b) Vice President of Muslim League Jhang in 1944
- (c) His active role in Tehrik-e-Khatm-e-Nabowat
- (d) His educational services
- (e) Voice against feudalism
- (f) Two contestants in elections from Rajoya Saddat.
- (g) Sajjada Nashine of the Jamia Muhammadi Sharif

The election results were as under:

Table 1

Official record of the election commission of Pakistan 1970

Sr No	Candidate Name	Party Name	Vote
1	Maulana Muhammad Zakir	MJUP	66837
2	Sardarzada Muhammad Ali Shah	PPP	62711
3	Sardarzada Zafer Abbass	IND	43446

The Pakistan People's Party (PPP) is widely believed to have influenced both the electoral process and the results in 1977. Pakistan People's Party (PPP) candidates dominated the election results. Maulana Rehmat Ullah was likewise swept away in this wave, with PPP's candidate taking the victory. The Pakistan National Alliance¹, which supported Maulana Rehmat Ullah's candidature, has rejected the outcome of the vote. Surprisingly, the Sajjada Nashine of Sial Sharif also exposed Mehr Ghulam Haider Bhrwana's. Maulana Rehmat Ullah decided to run for office despite unrest from the Sial Sharif shrine. Sial Sharif's disciples played a key role in the desecration of Maulana Zakir's tomb. The election results were as under:

¹ Pakistan National Alliance which included following political parties, Tehrik-I-istaqlal, Jamiat –i-Islami, PDP, NDP, JUI, All Jammu and Kashmir Muslim Conference, Khaksars, JUP and Muslim League. Mufti Mahmud of JUI and Rafique Bajwa were elected as its President and General Secretary. The opposition political parties of ruling PPP formed an alliance called as Pakistan National Alliance. The election symbol of PNA was Plough. Abdul Qadir Mushtaq, *Political Alliances and Movement in Pakistan*, PP. 96-111.

Table 2*Official record of the election commission of Pakistan 1977*

Sr No	Candidate Name	Political Party	Votes
1	Mehr Ghulam Haider Bhrawana	PPP	77967
2	Moulana Rahmat ullah	PNA	39514

The PPP decided to sit out the election in 1985. Maulana Rehmat Ullah was elected as an independent since political parties are not a factor in elections in his nation. Mhr Muhammad Fuzail Khan Bhrawana was a candidate who ran against the winner of the election. In this election, Piri-Muridi's influence was decisive. Sajjada Nashine of Sial Sharif has also started a campaign in support of Maulana Rehmat Ullah. In order to succeed politically, the Sajjada Nashine of Jamia Muhammadi Sharif need the support of the shrine of Sial Sharif.

The election results were as under:

Table 3*Official record of the election commission of Pakistan 1985*

Sr No	Candidate Name	Political Party	Votes
1	Maulana Rehmat Ullah	Non-party based	66645
2	Mhr Muhammad Fuzil Khan	Non-party based	40,412

In 1988, Maulana Rehmat Ullah ran for office again, this time under the banner of Islamize Jhamuri Itehad², and he was soundly beaten by Sardar Syed Muhammad Ali Shah of the Rojaya Saddat party. In opposition to the socialist policies of the Pakistan People's Party, IJI's platform took a similarly Islamic tack. The manifesto of IJI was under

- (a) Enforcement of Islamic law
- (b) Elimination of economic disparity
- (c) Protection of the interests of all sections of the society including students, workers, laborers and traders
- (d) Guarantee easy access to the justice
- (e) Protection of women rights
- (f) Support for Jihad in Afghanistan³

The IJI candidates stuck to the agenda, while Maulana Rehmat Ullah diverted attention to the Piri-Miridi. It's amazing to see how people in rural places have stronger relationships to their local leaders despite not reading the party manifestos. The election results were as under:

² IJI stands for Islami Jamhuri Itehad and it was a political alliance of NPP, PML (Fida Group, JUI Darkhwasti Group, Jamiat-ul-Mushaikh, Markazi Jamiat-ul-Ulema Hadith Azad Group, Nizam-e-Mustafa Group and Jamiat Islami formed the IJI. These political parties announced an electoral alliance on 6 october 1988. The alliance fielded joint candidates against Pakistan People's Party on almost all seats. Abdul Qadir Mushtaq, *Political Alliances and Movements in Pakistan*, PP. 163-176

³ Abdul Qadir Mushtaq, *Political Alliances and Movements in Pakistan*, P. 165.

Table 4*Official record of the election commission of Pakistan 1988*

Sr No	Candidate Name	Political Party	Votes
1	Maulana Rehmat Ullah	IJI	68510
2	Sardarzada Sayed Muhammad Ali Shah	PPP	52688

In the Elections of 1990, Maulana Rehmat Ullah was again the candidate of IJI from NA 67 district Jhang. Syed Asad Shah replaced Sardar Syed Muhammad Ali Shah as an opposite candidate. He contested the election from Pakistan Democratic Alliance.⁴ He is the younger brother of Syed Faisal Saleh Hayat who is the Sajjada Nashine of Shah Jevona shrine. The Sajjada Nashine of the shrine of Shah Jevona is also considered in feudal families. The election results were as under:

Table 5*Official record of the election commission of Pakistan 1990*

Sr No	Candidate Name	Political Party	Vote
1	Maulana Rahmatullah	IJI	57263
2	Syed Asad Saleh Hayat	PDA	47378

Elections were called for again after the assemblies were dissolved in 1993. Due to internal strife within IJI, PML (N) emerged as a viable political option for the first time in this election. To run for office in NA 67 District Jhang, Maulana Rehmat Ullah joined the Pakistan Muslim League (Nawaz). In another election, Syed Asad Hayat Shah ran against Maulana Rehmat Ullah. Since Islamic Front candidate Maulana Rehmat conspired with Maulana Fazal Karim, the Jamia Muhammadi Sharif vote bank was split. The election was a tight one, but Syed Asad Abbas Shah came out on top. The election results were as under:

Table 6*Official record of the election commission of Pakistan 1993*

Sr No	Candidate Name	Political Party	Vote
1	Makhdum Syed Asad Hayt Shah	PPP	50273
2	Molana Rahmatullah	PMLN	49152
3	Maulana Fazal Karim	Islamic Front	5,333

⁴ The dissolution of the PPP government was a great shock for its leaders. Benazir Bhutto came out of this distress with in no time. Before 1990 elections, she was not in favor of political alliance and was believed on party politics. She had received the warmth reception at the time of her arrival after exile. But later on she changed her views and decided to form the alliance. During the government of PPP from 1988 to 1990 she had failed to deliver as was being expected. Resultantly PPP had declared an alliance known as Pakistan Democratic Alliance with Tehrik-e-Nizafe-Jafria and Muslim League Qasim Group on September 10, 1990. Hamid Khan, Constitutional and Political History of Pakistan, pp.403-4.

Maulana Rehmat Ullah ran for the same seat in the 1997 elections for the Pakistan Muslim League (Nawaz). Syed Asad Hayatt was again the candidate of Pakistan People's Party. Pakistan Muslim League (N) candidates received overwhelming majorities in elections because of the positive political climate. Even more convincing was Maulana Rehmat Ullah's victory against Syed Asad Hayat. The election results were as under:

Table 7

Official record of the election commission of Pakistan 1997

Sr No	Candidate Name	Political Party	Vote
1	Molana Rahmatullah	PMLN	52911
2	Makhdozada Syed Asad Hayatt	PPP	25165

Maulana Rehmat Ullah ran for office in 2002 with the Motahida Majlis-e- Amal (MMA)⁵ Due to very minor shifts in the voting population, Maulana Rehmat Ullah was defeated in the election. Maulana Rehmat Ullah, NA 86, represents a district that includes the city of Chiniot. Qaiser Ahmed Shaikh, in Chiniot, also joined the political scene. He's a prominent businessman and a close family member of Mian Mansha, another famous businessman from Pakistan. He bought votes with his money and in his first election, he received 29,000 of them, which was a significant factor in his eventual victory against Maulana Rehmat Ullah. The election results were as under:

Table 8

Official record of the election commission of Pakistan 2002

Sr No	Candidate Name	Political Party	Vote
1	Syed Muhammad Tahir Shah	PMIQ	57583
2	Molana Rahmatullah	MMA	40888
3	Qaiser Ahmed Shaikh	PTI	29336

Provincial Assembly Elections

Dilawar Khan Chader, a resident of Moza Mangini, was elected as an MPA⁶ in the 1970 election. He ran for office under the banner of Hazrat Maulana Muhammad Zakir's Jamiat Ulema-e-Pakistan party. The Muslim National Assembly candidate in this election was Hazrat Molana Muhammad Zakir. Votes for Dilawar Khan Chader were voted by followers of Hazrat Maulana Muhammad Zakir on the orders of their

⁵ The religious parties, in order to boost up their electoral fortune, became united in six parties conglomerate called the Muttahida Majlise –e- Ammal or more popularly known as MMA. The religious parties put aside their religious differences and pledged to work together for pursuing a shared political agenda. The constituent parties of the MMA were Jmamiat Ulma –e-Islam (Fazal ur Rehman), Jmamiat Ulma –e-Islam (Sami UL Haq), Jmamiat Ulma –e-Pakistan (Shah Ahmad Norani), Jamiat -e -IslamI, Jamiat- e- Ahle Hadith, Islami Tehreek Pakistan. Abdul Qadir Mushtaq, *Political Alliances and movements in Pakistan*, P. 196.

⁶ Ahmad Khan Chadar, *Hasab Nasab Hum Kon? Chadar Qabila aor Hind kay Chand Hukmrano ka Tariekhi Pasay manzar*, P. 107.

Pir. He was born into a family of farmers but had no prior experience in politics. The election results of PP 49 were as under:

Table 9

Official record of the election commission of Pakistan 1970

Sr. No	Candidate Name	Party Name	Vote
1	Dilawar Khan Chader	MJUP	21077
2	Khuda Bakhsh	IJI	3339

Haji Mahr Muhammad Hayatt Jappa was a middle-class man who was the devotee of Jamia Muhammadi Sharif. In 1985, he ran for office for the first time in the PP 59 seat with the backing of Jamia Muhammadi Sharif, but he was unsuccessful. The fact that Sardar Zafar Abbas Shah was elected thanks to his lineage from the dynasty of Rajowa Sadat, a feudal ruler, also played a role. The election results were as under

Table 10

Official record of the election commission of Pakistan 1985

Sr No	Candidate Name	Political Party	Vote
1	Srdarzada Zafar Abbas Shah	None party election	17783
2	Mahr Afzal Jappa	None Party Election	11722

Jamia Muhammadi Sharif once again put him up as a candidate for the PP 63 seat in the Provincial Assembly elections in 1988. Even though the election was based on political parties, Haji Meher Muhammad Hayat Jappa ran as an independent. Both candidates in this election were devotees of Jamia Muhammadi Sharif, and both belonged to the Jappa clan. The shrine's Sajjada Nashine has chosen neutrality. Because of this, Sardar Zafar Abbas was elected Member of Provincial Assembly. The results of the elections were as under:

Table 11

Official record of the election commission of Pakistan 1988

Sr No	Candidate Name	Political Party	Votes
1	Sardarzada Zafar Abbas	IJI	16288
2	Haji Muhammad Hayatt Jappa	IND	13171
3	Muhammad Afzal Jappa	IND	10791

Haji Muhammad Hayatt, with the backing of Jamia Muhammadi Sharif, ran for election in 1993 from the PP 63 seat once again. Syed Tahir Ali Shah ran against Hajji Muhammad Hayatt and won the election. Syed Tahir Ali Shah was a feudal lord of Rajoya Saddat. The election results were as under:

Table 12*Official Record of the election Commission of Pakistan 1993*

Sr No	Candidate Name	Political Party	Vote
1	Sardarzada Syed Muhammad Tahir Shah	PML (J)	30916
2	Haji Muhammad Hayatt	PMLN	27058

The Sajjada Nashine of Jamia Mihammadi Sharif put his name up for the Muslim League ticket in the 1997 elections. In the same election, Hazrat Maulana Muhamad Rahmat Ullah ran for MNA, while Haji Mahr Muhammad Hayatt Jappa ran for MPA. Thus, He defeated Syed Hassan Muratza in the election for Member of Parliament.

Table 13*Official record of the election commission of Pakistan 1997*

Sr No	Candidate Name 1997	Political Party	Votes
1	Haji Muhammad Hayat	PML N	26367
2	Syed Hassan Murtaza	Independent	19697

In the elections of 2008, the candidate of Pakistan People's Party, Syed Hassan Murtaza won the elections from PP 74. His reputation as a political worker was cemented by his ability to connect with the average citizen. He introduced fresh trends to the politics of Chiniot and initiated door to door campaign. He is neither a feudal lord nor a Pir of any temple. He aimed his election campaign squarely at the youth vote, and it paid off: he won widespread support. A non-affiliated candidate, Maulana Rehmat Ullah was no match for Hassan Murtaza's fresh ideas. The election results were as under:

Table 14*Official record of the election commission of Pakistan 2008*

Sr No	Candidate Name	Political Party	Vote
1	Syed Hassam Murtaza	PPP	35250
2	Molana Rahmatullah	Independent	31722

Maulana Rehmat Ullah ran for office in 2013 from PP74 District Chiniot and was elected. Once again, he was victorious against Rajoyia Saddat, Syed Hassan Murtaza. Piri-Muridi maintained his victory in this election, but the political worker lost. Syed Hassan Murtaza lost the election because voters were unmotivated, a problem that Sardar Syed Fazal Abbas helped to exacerbate. The election results were as under

Table 15*Official record of the election commission of Pakistan 2013*

Sr No	Candidate Name	Political Party	Votes
1	Molana Rahmat Ullah	PMLN	38230
2	Syed Hassan Murtaza	PPPP	32659
3	Sardar Syed Fazal Abbass	Independent	

Syed Hassan Murtaza was re-elected as a member of the Provincial Assembly (PP 95) in 2018 after previously defeating Maulana Rehmat Ullah. It is surprising that the cousin of Hassan Murtaza, Sardarzada Qaim Raza obtained twenty two thousand votes and inspite of this, Hassan Murtaza won the polls. Political workers, not feudal, won the day. Despite the efforts of Piri-Muridi, Maulana Rehmat Ullah was once again defeated in the elections. The election results were as under:

Table 16

Official record of the election commission of Pakistan 2018

Sr No	Candidate Name	Political Prty	Votes
1	Syed Hassan Murtaza	PPPP	38054
2	Moulana Muhammad Rahmatullah	IND	33961
3	Sardarzada Qaim Raza	PTI	22402

Ashraaf Vs Ajlaaf

Ch. Ghulam Muhmmad Kamoka of Gati Kamoka's chak no. 152 was from a middle-class family. He was the proprietor of thirteen acres. In 1979, he ran for a seat on the zila council and defeated the saddat of Rajoya, feudal lord Sardar Sayed Zafar Abbas, with the help of the sajada nasheen from the shrine of Jamia Muhammadia Shareef. He was also elected member zila council against Sardarzda Sayed Fazl Abbss of Rajowa Sadat in 1987. Sardarzada Syed Fazal Abbas's was the brother of Syed Zafar Abbas. Syed Ghulam Abbass, the father of Sardarzada Sayed Fazal Abbas and Zafar Abbas, had a massive 12500 acre estate.

Chaudhry Fazal Abbas Sajanka was born and raised in Fatta Kot Taja, and he was a middle-class Chiniot district resident who had no prior political experience. With the help of the sajjada nashine of Jamia Muhammadi Sharief's shrine, he was able to beat Sardazada Zafar Abbas in the 1998 Union council elections for the district. On the other hand, Sardar Zafar Abbas was a well-known politician in the Chiniot area and has a lively political history marked by strong will and election success. Sardar Zafar Abbas's political career has been a mix of smart political moves, election wins, and a dedication to public service as an owner. Mahr Dost Muhammad Lali lost the election for MPA in 1977 to Sardarzada Syed Zafar Abbas of Rajowa Sadaat. After running for office again in 1985, he was chosen as an MPA and worked as an advisor to the Chief Minister of Punjab. He ran for office in 1988 as an MPA⁷ candidate for the Islami Jhumeria Ittehad and won. The results of the elections were as under:

Table 17

Official record of the election commission of Pakistan 1988

Sr No	Candidate Name	Political Party	Votes
1	Sardarzada Zafar Abbas	IJI	16,288
2	Haji Muhammad Hayat	Independent	13,176

In the elections of 1993, Sardarzada Zafar Abbas contested elections from the platform of Pakistan People's Party and was elected MNA.

⁷ Dr. Arshad Ahmad Thaeem, Tariekh Chiniot, (Chiniot: Dr. Arshad Ahmad Thaeem, 2005), 117-118.

Table 18

Official record of the election commission of Pakistan 1993

Sr No	Candidate Name	Political Party	Votes
1	Sardarzada Zafar Abbas	PPP	51, 843
2	Qaiser Ahmed Sheikh	PML (N)	38,449

However, Sardarzada Zafar Abbas lost union council elections in 1998 because to opposition from the Jamia Muhammadi Sharif shrine. During his campaign for office, Maulana Rehmat Ullah used religion as a means of persuading the devotees, and the name of Maulana Zakir served as a unifying factor for the dispersed devotees under his leadership.

Muhammad Saqlain Sajanka of Moza Sajankay ran uncontested in the local elections in December 2016, and was subsequently elected District Chairman of Chiniot. His family is among the white-clad folk of the village. As the Sajjada Nashine of the shrine of Molana Muhammad Zakir, Maulana Muhammad Rehmat Ullah nominated Muhammad Saqlain Sajanka for the position of district chairman and campaigned vigorously on his behalf among the faithful. The directives of the Sajjada Nashine were respected by the devotees and committed to support nominated candidate. Chiniot District has a new leader: Muhammad Saqlain Sajanka, who was chosen as the district's first Chairman. Unopposed election to the position of district chairman in the face of entrenched political families and feudal lords such as the Sardars of Rajowa, the Feudal Lords of Bharwana, Lali, and Nisowana was a tall order for any commoner.

Battle of Desires and Survival

The candidates in the elections were chosen not on the basis of their political performance, but on the basis of their love, affection, and dedication to the shrine of Jamia Muhammadi Sharif. All local political leaders in the past and present have used Jamia Muhammadi Sharief as their starting and final point. Their political careers were fruitful when the Sajjada Nashine approved their candidates for office, and fruitless when their names were rejected. The support of Pire Moreedi's constituents is essential to the functioning of Pakistan's democratic system. The popularity of the Sajjada Nashines of the temples is reflected in the slogan used by followers throughout the election campaign.

Pir Shab da ek eshara, Hazir hay Lahoo Hmmara

It is an undeniable truth that the Jamia Muhammadi Sharif shrine has positioned itself as a "nursery of political leaders" and raised political consciousness among the common people of the Chiniot. As a center of religion, politics, and culture, the Jamia Muhammadi Sharif has united previously divided social groups. There are a number of bradris from the feudal era still present in the area Chiniot. Because of this, feudal rulers never made any efforts to improve their living conditions or social standing. The Jamia Muhammadi Sharif shrine not only offered a learning environment for those from lower socioeconomic backgrounds, but also served as a gathering place for them. The shrine also challenged the feudal culture with the assistance of its worshippers via their involvement in the political process. The electoral triumph of the middle class over the feudal aristocracy is illustrative of the classless social system pioneered by Sufis in the Indian subcontinent to further the Islamic faith. Their victims were the marginalized on all fronts: social, political, religious, and economic. It was the Sufis' goal to raise their profile and win over the general public. Throughout this manner, religion Islam gained widespread throughout the subcontinent. Jamia Muhammadi Sharif, a revered mosque, was similarly founded on the egalitarian principle of serving the whole public. It has an important religious and political importance in the Chiniot

area. The culture of "Mairi Raiyatt Maira Raj" has been eradicated, thanks to the efforts of the shrine Jamia Muhammadi Sharif.

Election outcomes in District Chiniot, Pakistan, are known to be heavily influenced by Sufi endorsements. Many locals hold Sufi leaders in high esteem and veneration, which contributes to this phenomenon. If a prominent Sufi supports a politician, many of their followers are likely to change their minds about who they want to vote for. The Sufi shrines that are so common in rural regions serve as the focal point of life there. Several things may increase the weight of Sufi recommendations. Factors include Sufi leaders' natural charm and allure. Voters often place a high value on the opinions of Sufi leaders, whom they often see as knowledgeable and devout persons. It's also important that followers trust their Sufi leaders, who they believe have a direct line to the divine. Voters who have faith in Sufi leaders' purported abilities to predict or alter future events may give greater weight to their recommendations.

Sufi endorsements have had an impact on many elections in District Chiniot. A Sufi leader in Chiniot sponsored a candidate in the 1998 elections for the Union council against a renowned politician and feudal lord, and that person went on to win with a huge margin. Similarly, in the 1970 and 1997 Provincial Assembly elections, a Sufi leader sponsored a candidate who won the election in a tight fight. It is crucial to highlight that the effect of Sufi affirmations is not always beneficial. There have been instances when Sufi clerics have publicly backed candidates who have been convicted of corruption or other crimes. While this may be true, the endorsement's influence on the election's outcome is not diminished in any way by this fact.

The political climate of District Chiniot, Pakistan, has been profoundly influenced by the tension between Sufi ideals and traditional power institutions. In one sense, the district's tranquilly, tolerance, and social harmony may be attributed to Sufi beliefs. Historically, Sufi shrines have acted as meeting places for individuals from all walks of life. As a result of Sufi teachings' emphasis on mercy, forgiveness, and fairness, the area's political culture has become more welcoming to many viewpoints. On the other side, Sufi principles have also been utilized to justify and uphold established authority systems in the area. To maintain the status quo, some Sufi leaders have joined forces with influential politicians. Because of this, it has been hard for underrepresented communities to raise their voices and oppose the political status quo. The relationship between Sufi principles and traditional power structures is a complicated and continuing process. It is too early to predict what the final consequence of this interaction will be on the political landscape of District Chiniot. However, it cannot be denied that Sufism has had a major influence in shaping the district's politics.

The Sufi ideals of spiritual inclusivity and equality have many parallels with the concept of a meritocracy in government. The term "meritocracy" refers to a kind of government in which individuals rise through the ranks based on their own merits rather than their family's wealth or social standing. That's in line with the Sufi doctrine that everyone is created in God's image. Sufi beliefs have contributed to foster meritocracy in District Chiniot in a variety of ways. First, Sufi shrines have historically been hubs of study and education, welcoming individuals from all walks of life to expand their horizons and acquire new skills. Second, the value of self-improvement has been ingrained in the local populace because to the teachings of Sufism's emphasis on hard effort and endurance. Third, the political system has become more welcoming because Sufi leaders have spoken out against social injustice and prejudice. Obviously, there are still obstacles to be addressed before District Chiniot can have a fully meritocratic political system. However, the Sufi ideas of spiritual equality and inclusiveness have given a solid basis for developing such a system. Overall, Sufism's impact on District Chiniot's politics is intricate and multidimensional. The political structure in the area has been affected, both positively and negatively, by Sufi beliefs. No one can deny the impact that Sufism has had on the district's politics.

Conclusion

In conclusion, the research sheds light on the complex interplay between Sufism and the political system in District Chiniot, Pakistan. The unusual combination of spirituality and politics in the area can be traced back to the long history of collaboration between Sufi shrines, most notably the Jamia Muhammadi Sharif, and state institutions. Despite the religious-political entanglements, Pakistan's feudalistic political culture persists. The study investigates how Sufi principles helped to overthrow feudalism and advance a more egalitarian political system. Through extensive assessments of elections at all levels, the research reveals the enormous effect of Sufi leaders, notably Sajjada Nashines, on political results. The case study illustrates the complex interplay between spirituality and electoral achievement, providing new insight into the impact of Sufi endorsements on the political careers of their subjects. The investigation extends to municipal politics, uncovering instances when Sufi endorsements have pushed politicians to unchallenged victory. The last contemplation acknowledges Jamia Muhammadi Sharif's revolutionary effect in dismantling conventional power structures and encouraging a more open political culture. In sum, the study adds subtlety to our comprehension of the complex relationship between Sufism and the idea of a classless political framework, shedding light on the dynamic evolution of spirituality and politics in District Chiniot.

The findings of this study on the Sufi notion of a classless political system in Chiniot take on new significance in light of the recently finished National Assembly and Provincial Assembly elections. The election results provide an important context for evaluating the relevance of the Sufi-inspired ideas examined here. The study's findings on Sufism's impact on local politics are significant, but it's also important to examine these dynamics within a wider democratic context. The election results for the National Assembly show a complex political environment, shaped by many issues outside the purview of Sufism. An in-depth analysis of how far Sufi-inspired, anti-caste political beliefs have reached beyond the abstract at the national level is essential. However, the findings of the Provincial Assembly give a more focused lens through which to assess the regional effect of Sufi influence. In this respect, the ideas of openness and social fairness preached by the Sufi notion may have a more pronounced impact on the political scene in Chiniot. Election outcomes should be analyzed critically, taking into account the intricacies of contemporary government, in which economic policies, national security concerns, and larger ideological affiliations all play a role in shaping political choices. The Sufi idea of a classless political framework may find some support at the local level, but it must be carefully considered in the context of the whole political landscape before it can be translated into concrete electoral results.

The study's value is twofold: first, it shows that Sufism is a source of progressive governance inspiration; second, it stresses the significance of tailoring governance practices to local conditions. In sum, the study contributes significantly to our understanding of the Sufi notion of a classless political system, while the critical analysis of election outcomes stimulates a nuanced comprehension of the complexity that defines political reality. This study serves as a stepping stone for additional research and practical activities that strive to bridge the gap between Sufi principles and the growing dynamics of democratic government in Chiniot and beyond.